

# In Pacific Waters

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At the Doorway of Susannah Wesley Home

WOMAN'S HOME MISSIONARY SOCIETY  
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Conquest Series—IV

**LESSON I.**—Here and There in the Hawaiian Islands  
Obookiah

**LESSON II.**—What the Missionaries Found  
A Bit of Hawaiian History

**LESSON III.**—Ninety Years After  
A Home Mission Field  
A Pull All Together

# In Pacific Waters

## I

### HERE AND THERE IN THE HAWAIIAN ISLANDS

TO get a clear idea about this island country you must turn to the map of the Pacific Ocean in your geography. Run your finger along till it is about the middle of the blue that means water. There it is, looking, in the wide spread of sea, like part of a row of stepping stones between the two hemispheres. It seems odd that so much history, so much interesting human life, can find room on a group of spots that can almost be covered with a finger end. But this is a map of the Pacific Ocean on which islands are not conspicuous. We can learn here their position in relation to far-away great bodies of land, but we must take another map to see what Hawaii is really like. And here it seems so large that we perhaps wonder why it was an unknown land for so many centuries, and why, after its first discovery by Juan Gaetano, it had to be re-discovered over two hundred years later before the world took notice of it.

Perhaps sometimes, when you have been exploring other lands than these, you have come upon such names as Cookstown, Cook's Inlet or Mt. Cook. These are only a part of those that mark certain points in the travels of Captain James Cook, an Englishman, who, in January, 1778, discovered the islands about which we are to study.

Captain Cook named the islands after the fourth Earl of Sandwich. But the natives never accepted the name, nor used it in national or official papers of any sort. Yet, from the beginning, they believed in the wisdom of the white men and were eager to be taught.

When Captain Cook first visited them the simple and confiding people welcomed him with hospitality and reverence. They believed him to be a god and worshipped him, and bestowed gifts upon him. They called his wonderful ships, "floating islands," and thought the masts were strange trees.

Had the English seamen been honorable in conduct, and shown Christian kindness and forbearance in dealing with the errors of the untaught heathen, all would have been well. But when they

were about to sail away a quarrel arose because one of the Hawaiians had taken one of their boats. Both the natives and English grew threatening and finally violent. Shots were fired by the sailors and in the fight that ensued thirty Hawaiians and four seamen were killed, and Captain Cook lost his life. •

The English government, which had already honored Captain Cook for high service as a discoverer, was deeply shocked at his tragic death. A pension was awarded to his wife and children. The charts and plates illustrating his last voyage were published at the expense of the government and half the profits of this work were given to his family.

The "Sandwich Islands" had so bad a name because of Captain Cook's murder, that for seven years no other navigator visited them. Then from 1786 to 1789 several vessels touched at the islands. In every case brawls, treachery and bloodshed followed. In 1792, however, Captain Vancouver, a distinguished British officer, landed and was kindly received. In 1793 he came again and brought from California goats, sheep and cattle for use on the island, and in other ways he sincerely tried to help and direct the people. In January, 1794, he again brought gifts of sheep and cattle. When he bade them good-bye he half promised to return and stay with them, and left with a partial resolve to establish a Christian mission for the natives. But not long after he reached England he died. His memory was long cherished in Hawaii with gratitude.

After him nothing practical was done for the betterment of the poor islanders, until the foreign mission workers of America were stirred to attempt their redemption. In 1820 a party of missionaries from Boston landed in the island country.

"On the islands that sit in the regions of night,

The lands of despair, to black error a prey,

The morning will open with healing and light,

And the young Star of Bethlehem will brighten the day.

"The heathen will hasten to welcome the time,

The day-spring the prophet in vision once saw;

The beams of the gospel will lighten each clime

And the isles of the ocean will wait for His law."

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### THINGS TO REMEMBER

There are eight large islands and several small ones (not inhabited) in the Hawaiian group. The largest is Hawaii.

The principal city, Honolulu, is on the island of Oahu, the fourth in size.

The area of the islands, taken together, is a little less than that of the State of New Jersey.

On the island of Hawaii there are three great volcanoes. One of these, Kilauea, has the largest active crater in the world.

On the island of Molokai is the famous leper colony.

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## Obookiah

**O**BOOKIAH is the name of a Hawaiian boy. It looks odd to you, but it is really not more so than Hezekiah or Jeremiah with which we are quite familiar.

Obookiah lost both parents, seeing them killed by victorious enemies in a bloody struggle. He was then carried away captive but escaped later and took refuge with his uncle, a pagan priest, who received him and treated him kindly. But without the ties of home Obookiah grew restless and, as he afterward said, "took a boy's notion" to see other lands. So he went to an American trading vessel, and told its captain his wish. The captain allowed him to work his passage on the vessel and they landed in New York in 1809. Afterward Captain Britwell took Obookiah to his own home in New Haven, Connecticut.

The strange sights of the new country filled the boy with aspiration and made him eager to learn. But he knew no one who would become his teacher, and his changing fortunes and homelessness saddened his young heart.

One morning, wandering about the grounds of Yale College, he was overcome by discouragement and sat down weeping, on the steps of one of the great buildings. Here he was found by Edwin H. Dwight, a student, who questioned him, learned his story, and resolved to let him come at intervals to his own room for instruction and recitation. Other friends became interested and assisted in teaching him. In time he was converted to the Christian religion and desired to become fitted to return to his native land and teach his people the way of life and happiness. Means of education for this purpose were provided and great things were promised by the intelligence and devotion of the Hawaiian lad.

But the earnest and fervent purposes of Obookiah were never fulfilled. He was overtaken by disease and his short life ended without opportunity to labor among his people. There was great grief and disappointment among his friends when Obookiah was laid in an early grave in Cornwall, Connecticut, and profound interest was awakened in his story. But though dead he yet spoke, and through the speaking the first band of consecrated missionaries,

thrilled with the holy spirit of loving, Christian sacrifice, began work in Obookiah's country. It seems incredible that they could not only live to see the island peopled with a Christian nation, but that they also taught the whole people to read and write. This was accomplished in forty years.

The missionary pioneers were the Rev. Hiram Bingham and the Rev. Asa Thurston; a physician; a printer; two schoolmasters; a farmer—Mr. Chamberlain, who took his wife and five children—and three Hawaiians. All the Americans were married. Hopu, a friend of Obookiah, was one of the natives. Mr. Whitney, a young theological student, joined the party at the point of departure without concluding his studies.

Mr. Bingham was stationed at Honolulu and had remarkable influence over the native rulers, wisely guiding them and thus doing immense service to the country. He left the island in 1841 and died in 1868 in New Haven, Connecticut.

Mr. and Mrs. Thurston died in Honolulu, loved and honored by all.

### OBOOKIAH'S WORDS

"Hawaii gods! They wood—burn. Me go home, put 'em in a fire, burn 'em up! They no see, no hear, no anything. We make them. Our God, He make us."

'Great and eternal God, make heaven, make earth, make everything—have mercy on me, make me understand the Bible, make me good. Make me go back Hawaii, tell folks in Hawaii no more pray to stone god. Make some good man go with me, tell folks in Hawaii about heaven, about hell."



A Giant Palm

## What the Missionaries Found

FROM Captain Cook's time until the missionaries landed in 1820 many changes had taken place. In 1790 white men who were adventurers began to live in Hawaii. The natives learned to use firearms and to drink rum. Wars, and disease caused by dissipation, reduced the population from about 400,000 in 1778 to less than 140,000.

The missionaries approaching the shores beheld a strange people. The sea swarmed with men, women and children, swimming, shouting, diving, floating on surf boards and sailing in canoes. On the shores great numbers stood, ran or danced, lounged or attended to their tasks. They were swarthy of complexion and wore little clothing. The King, when first seen, wore only a narrow girdle around his waist, on his shoulders a green silken scarf, a string of beads around the neck and on his head a feathered wreath.

The people could neither read nor write and had no skill in labor. They were rude in their domestic lives and without resources in sickness and accident. Their huts, thatched with grass, had no floors, were generally without partitions and had scarcely any furniture. Even the royal family sat in tailor fashion on mats and ate fish and dog-flesh, and poi, from a dish into which all dipped their fingers.

But stranger than their habits was their religious condition. Shortly before the arrival of the missionaries the king and his people had destroyed their idols, temples and articles used for worship. No other case is known where a heathen people, without special religious instruction, have united to forsake their idols. The failure to receive answers to prayers for recovery in illness, and other similar reasons had led the people to conclude they could do as well without idols. They also believed they would have fewer restraints. Thus in a remarkable manner the way was made easier for the missionaries to teach them a saving faith.

The new comers must have been delighted with the natural characteristics of the islands. They are volcanic in origin, really the sunnits of mountains whose lower slopes are in the water and the bases extend along the floor of the ocean from 150 to 200 miles. These mountains are great volcanoes, extinct in all the islands except Hawaii.





LAVA FLOW OVER A WATERFALL (ERUPTION OF MAUNA LOA, 1880-81).  
*Courtesy Fleming H. Revell Co.*



There are two active volcanoes on Hawaii, Mauna Loa (Great Mountain) and Mauna Kea (White Mountain). The largest extinct crater in the world is on the island of Maui. It is twenty miles around, and if you were there and could see 2,000 feet, you might look at the bottom of the bowl.

The climate is equable and nine months of the year cool and pure trade winds keep the atmosphere fresh. The vegetation is luxuriant and the flowers are of surprising variety.

The great Mauna Kea showed the missionaries a summit covered with snow, rising in the morning above dark and heavy clouds which the sun drove away later. Below the snow and ice of the mountain tops was a temperate zone midway, covered with a dark forest, and further down came the torrid with all its rich abundance.

Among these scenes lived those who were the future care of the missionaries. A gentle and teachable race, needing only the belief of the Christian to give them hope, joy and peace, they waited the coming of the devoted band that had sailed 18,000 miles to their shores. It had been a journey taking more than five months. They had sailed south from Boston, around Cape Horn and then northwest. From the United States now the distance would be that between Boston and San Francisco, with twenty-seven hundred miles by water, added.

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## THINGS TO DO

Draw a map of the route taken by the missionaries from Boston.

Draw a map of the route you would take if going from Boston to the Hawaiian Islands to-day.

Compare their sailing ship, *Thaddeus*, with the modern Pacific liners.

Continue your map of to-day to show the course of steamers from Honolulu, the "half-way place," to Japan and China.

Study the map of the world, as seen on a globe, and decide which is the best route for missionaries from this country to India, China or Japan.

Show the route by which the Chinese and Japanese are most likely to come from Asia to the United States.

If our government sends its war ships to the Philippines what is their shortest route?

What use is made of the Hawaiian Islands on the way?

Show how the Panama Canal will change some of these routes.

# A Bit of Hawaiian History

THERE is nothing sure about the first settlement of Hawaii. Savages do not write history and print books in which to preserve it. They have, it is true, their stories of the past which they tell in one generation to the next. But we all know that stories become unreliable in some particulars, when they are repeated many times.

It is not improbable that the islands may have been settled in the second century, at a time when the Polynesians were driven out of Java and Sumatra by the Malays. More certainly, all the way along from the fifth, and particularly through the tenth to the thirteenth century, many chief families came from other Pacific islands. But of all this the white people have no definite record.

Juan Gaetano, the Spaniard who discovered the islands in 1542 named them "Las Major." Another Spaniard, later in the same century, made a chart of at least one island. But the Spanish never brought any knowledge of the group to the outside world. Then came Captain Cook in 1778, Captain Vancouver in 1792 and 1794 and the American missionaries in 1820. But the country was little affected by any contact with the white race until the last-named date, though among themselves there was considerable change in government.

At first the people were a collection of savage tribes each led by its own chief. Gradually the stronger tribes subdued the weaker and at last the strongest leader became king over all. Each tribe, however, kept its own chief. You can think how this was by comparing it with our government, which has a Governor over each state, but all the states are part of the general government with a President at the head.

But Hawaiian conditions were very different from ours. The common people had no rights beyond the will of those set over them, and they suffered cruelty and oppression.

Ka-mé-ha-mé-ha was the first king who was wise enough to make real reforms. He was king of North Hawaii from 1781 until 1795 when he began to rule over the entire country. He died in 1819 and was succeeded by his son. In all there were five kings of this name, and of the first king's family the last died in 1872. By this time the government was civilized, with a legislature, supreme court, government schools and religious liberty, and there was no war as would once have happened. Instead the legislature chose a king, Lunalilo. He was a grandson of the chief in whose presence Captain Cook was killed in 1778. His reign was short.

When he died he left most of his property to found a home for poor Hawaiians. He left no children and the legislature chose for king, Kalakaua, to whom there was so much opposition that Great Britain and the United States sent marines from their ships in the harbor to restore order.

King Kalakaua died in San Francisco, in 1891, while on a visit to America. His sister Liliuokalani, who was married to an American, succeeded. She was very unsatisfactory to the people, who finally dethroned her. A provisional Government called "The Republic of Hawaii," was established July 4, 1894; it continued until the annexation to the United States, July 6, 1898. The Hawaiians petitioned to be annexed and after much discussion it was done by act of Congress. This bit of history is so brief that many wonderful things are not mentioned. But we can learn from it the marvel that a savage nation, in only seventy-seven years, advanced to Christian civilization and became a great people.

While the Hawaiian Islands were Christianized through workers sent by a Foreign Missionary Society, they are now Home territory, and the changes illustrate the close inter-linking of Foreign and Home Missions. The development of a Christian nation from savagery and heathenism shows the meaning of the title given to this set of booklets, the "Conquest Series." The story of Hawaii, like that of Alaska and other missionary fields, is the story of the victories of Him "whose right it is to reign."

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### SUGGESTIONS

Sing "All hail the power of Jesus' name."

Tell the story of Queen Kapiolani. (See "The Transformation of Hawaii.")

Sing "Onward Christian Soldiers" in Hawaiian :

Naue, e na koa,  
Naue Kaua e,  
Me ka hae o Jesu,  
Kona, kea nei.  
Jesu no ka Luna,  
Nana e alakai,  
Kau no kona bana,  
Kau mau maluna 'e.

CHORUS.—Naue, e na koa,

Koa o Jesu;  
Nona no ke kaua,  
Kona mana pu.

—From "The Transformation of Hawaii."



NATIVE GRASS HUT,

*Courtesy of Fleming H. Revell Co.*

# Ninety Years After

**I**N 1820 there was from shore to shore, in the territory which is now our own country, a lower average of civilization than is found in Hawaii to-day. You have only to learn about the Indian, the Negroes and the Spanish-speaking people to understand this. Ninety years have done marvelous things for our own land. In Hawaii, which had not a single Christian, there has been a more wonderful change.

Should we go there to-day many things would remind us of home. The early island churches were built by New Englanders, and were in New England style, of stone or wood. They dot the landscape here and there and speak of America where so many like them stand, built also many years ago, still useful in many places and always suggesting the sacred things taught within their walls. On the righteousness thus taught our nation built its strong foundations. Our work in Hawaii is the work of continuance of instruction in that same righteousness, largely to the Asiatics who so greatly need this teaching.

In Honolulu, the capital, there are beautiful public buildings, and in the various cities are street cars, telephones, and electric lights. You would see automobiles, too, and European dress, with modifications on account of climate and survivals of the native costume.

The city of Honolulu, on Oahu Island, is built among palms and tamarind trees. The houses are low and banana leaves rise above their roofs. A beautiful harbor lies in the foreground in which ride ships of many lands. Back of Honolulu volcanic mountains rise three or four thousand feet. In the city are good hotels with courtyards, deep piazzas, and wide halls. They are equipped with bathrooms and provided with hot weather comforts. On the piazzas in midwinter, ladies sit in thin white gowns. The average temperature for Honolulu, in January, is about 70 degrees and in July 77 degrees.

Hilo, on Hawaii Island, has been called the paradise of the group. It is situated upon a crescent shaped bay perhaps the most beautiful in the Pacific. It is the center of a coffee district and many planters live in the country round about. There are churches and schools on the island. Little children go to and fro with their books. They are English books because the law obliges all public school children to study English. It is a right law. Every child growing up under American rule is expected to become an American citizen and to speak the language of America. But

the law makes hard work for many little Japanese, whose parents send them to a Japanese school after the English day school is over, and during the summer vacation.

But all the nationalities are touched by Christian influences. The little ones go with their parents to our churches and in the Sunday-schools sing our hymns. On week days, after work is over, the natives, men and women whose grandfathers were savages, read the newspapers about events in their own and other countries.

Among the plants that would interest us in Hawaii are the cocoanut trees (how would you like a cocoanut grove?) and the bamboo. On the beach near Hilo, twenty years ago, the home of a Princess was shaded by an umbrella tree and a clump of bamboos seventy feet high.

The people of Hawaii are very busy raising and dealing in rice, sugar-cane, oranges, bananas, strawberries, sweet potatoes, melons and figs. Great quantities of garden products are raised for home use. The only mineral found in abundance on the islands is salt.

The native home of Hawaii is a grass house—now somewhat rare. Across one side of the house calico curtains form a screen to hide the bed at night. The bed is of mats and many little pillows are tucked around the sleepers to prevent rolling. The food, "po-i," is made from a root, ground, mixed to a paste and allowed to ferment. It is a national food, like rice for the Japanese.

The native Hawaiians are of middle stature, well formed, of frank countenance and strongly built. They are expert swimmers, fishermen and horsemen. Many have married foreigners, but many more are left as examples of an interesting and attractive island race.



Hawaiian Girls



## A Home Mission Field

**W**HAT would the first missionaries have thought had some one prophesied to them that the Sandwich Islands of 1820 could ever become a field for Home Missions! Our own country which has to-day more than one hundred millions had then less than ten millions population. Buffalo, New York, then a town of only 2,000 inhabitants, was "out west."

We expected great things in the growth and settlement of western territory, but who could picture a civilization extending from ocean to ocean and marked everywhere by wonderful cities? The wildest imagination could not have foreseen that some day the Sandwich Islands would become United States territory, flying the flag of our country.

At the conventions of Home Missionary Societies reports are read about work for Italians, Slavs, Bohemians, Poles, Chinese, Japanese, Spanish and representatives of many of the people of the world. Though it sounds like Foreign Missions it is Home Missions. For the Home Missionary Societies owe Christian service to all "under our flag," who have need of it. You can readily see how Hawaii has a claim on this service.

It is a curious thought that when Captain Cook discovered the islands, a war was in progress between his country and the struggling little colonies that were to grow into an independent and great nation which would take the islands under its protection. Of course young Americans do not need to be told that it was the War of the Revolution.

The deaths among the native population would leave not many more than thirty thousand to inhabit the beautiful islands, were it not for the foreigners who have settled upon them. Of these the Japanese, Korean, Chinese and Portuguese comprise the majority. With the Americans, British and Germans they number at least four times as many people as the Hawaiians.

The hindrances to Christian progress are not found in any opposition from the natives to the gospel carried to them by the missionaries. Heathenism among these is a thing of the past, though there is still left strong superstition in regard to the power of charms and the sorceries of the native doctors. Such superstition



is hard to overcome. It is found among the Negroes of our Southern States and, to some extent, among those of the North. It is met by missionaries everywhere in the practices of false religions and is only wholly dispelled by long periods of enlightenment. What Christian Hawaii has most to fear is the spread of vice through the example of irreligious white men, and the efforts of the Buddhists, the Mormons and the Roman Catholics of the old Jesuit type. Buddhist temples have been built in Hawaii with the picture of Buddha in the inner shrine, and curious Buddhist processions with their chanting crowds are often seen. In these the Buddhist priest rides, his carriage being drawn by gayly dressed Orientals instead of by horses. At night the temples are brightly lighted and outside are fireworks and exciting glitter, suggesting to the Christian anything but a religious spirit.

You can judge by these things something of the work a missionary finds to do. But the work bears fruit in spite of discouragements, and wins its way among all classes. In a little Christian church numbering thirty are Hawaiian, American, German, Portuguese, Japanese and Chinese members. There are many of these little churches and there is only one limit, so far, to the mission schools for children which are so well attended and gain so steadily in influence. That one limit is the money limit, not limited love, nor sacrifices among the teachers.

There are always more Homes needed for children and women. Many women seek refuge in those founded for children. To reach the women it is found necessary often to go from house to house. This wastes strength, time and labor, and more Homes would make it possible to collect more of the women in one place for instruction or help. In one city where five hundred Japanese women and children are scattered in all directions a Home was rented and for some months six Japanese women and two children were sheltered there. The work was undertaken by the missionary with only twenty-five dollars a month assured for its support. She had, of course, constantly to solicit from friends to pay her rent and support so many.

In one Home the single missionary has had forty-five at one time under her care. Thirty of these were children—six of them under three years of age. That is more than the busiest of tired mothers has to manage. But the missionary, in addition to this, was active in a little Japanese church whose pastor was in ill health, and for six months she superintended the Sunday-school. Under her care it grew in that time to three times the number it had when she took up its duties.

The Hawaiian work of the Woman's Home Missionary Society of the Methodist Episcopal Church is for Japanese women and girls. In its beautiful Susannah Wesley Home, shaded by palm trees and brightened by tropical flowers, they are given Christian training as well as training in home-making, sewing, cooking and other arts of true womanhood. Here, as elsewhere, the Mission Home is helping to make better the home-life of the nation.

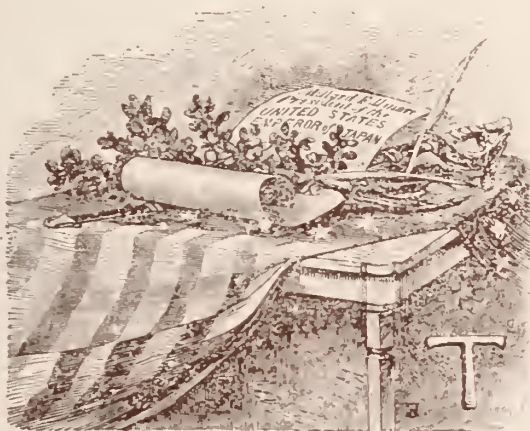
### WHAT DO YOU KNOW ABOUT

The Chinese in America ? Where are they ? How did they get here ? Can all come who wish ? Why ? What mission work is done among them ?

The Japanese in America ? Why have they come ? Where are they ? What are they doing ? Is there any law to keep them out ? What is our church doing for them ?

The Oriental work of the Woman's Home Missionary Society ? How many Industrial Homes does it include ? How many kindergartens ?

The relation of Home Missions to Orientals in America to the work of Foreign Missions in China and Japan ?



### PRESIDENT FILLMORE'S LETTER TO JAPAN

The initial step in the making of modern Japan was taken when Commodore Perry, commanding a squadron of warships, insisted that a letter from the President of the United States should be received by the Japanese with the respect due to the representatives of a great nation.

# A Pull All Together

TO do our Home Mission work there must be a pull all together. Those actually preaching and teaching cannot do without us, nor could our sympathy and gifts of money do anything without them. Some must be willing to go, some must be willing to provide means. That will make a pull all together.

In Hawaii the missionaries often find a beautiful lend-a-hand spirit between Christians of different denominations. A bank president in Honolulu gave \$5,000 as an endowment fund to a Home and school established by a Home Missionary Society of a different denomination from his own. The same institution receives \$25 a month from a trust fund set apart to help good work for others. That was a pull all together to make Honolulu better, and it is a fine example to us who sometimes forget to do our duty by the mission work of our own churches.

The simplicity with which the converts express their first religious experiences shows their earnest and sincere hearts. A youth asked to pray said, "I do not know how to use your words, but I pray in my thoughts." To the question, "What is a new heart?" a convert replied, "One that loves God and loves the Word of God and does not love sin in sinful ways."

Such understanding, childlike but intelligent, and such earnestness, were found in Obookiah who died, and in others who lived and worked so faith-

fully in their native land. Thousands of Hawaiians have shown the same spirit and shown honor to Christianity.

The work begun in Hawaii goes on to-day and needs us, as it once needed the help of Foreign Missions. In so far as the Christian Church of America uplifts the people of all the races in Hawaii to-day, it helps to uplift our nation, a nation called of God, as perhaps no other nation ever was, to uplift the world. Surely a work so great calls for a pull all together.



A Little Korean Girl



